



# Ohr Yerushalayim News

ח תשרי תשפ"א – האזינו – 26th September 2020 - Volume 13 - Issue 12

## News This Week

### Last Chance Before Yom Kippur!

This is the last chance before Yom Kippur to be included in the Rov's distribution or Yom Tov funding to the less fortunate.

Please donate now, either direct to the Rov to by bank transfer to ZY Gemach, sort code 77-19-09, A/c 29350768.

### Timetable Update

The Minyan for Shacharis in the marquee on Yom Kippur will take place at the earlier time of 8.30.

The second Minyan for Shacharis on Tuesday is at 7.15 not as printed in the distributed timetable.

### Shabbos Shuva Drosha

R' Shaya will speak after the 9.30 Minyan in the main Shul, R' Berel will speak between Mincha and Maariv.

### Yom Kippur Davening

There will be changes to which Piyutim we say in Shacharis and Missaf, a list of changes will be next to each seat.

We expect the 1st Minyan to finish at 2pm approx and second Minyan at 2.30pm approx.

### Seats over Yomim Noroim

Seats are only available to those who have pre-booked. If you have not done so, please be aware there are no spare spaces.

### Use of Hand Gel on Yom Kippur

One should only use the hand gel when one thinks one has been in contact with a possible source of contamination. The halocho in this case is similar to the halacha of washing dirt off ones hands where washing is only allowed as required. Here also disinfection is allowed only as needed.

### Keep Safe

In line with recent guidance members are reminded not to congregate outside the building before and after davening. Masks are mandatory while Davening except for those who have a medical exemption.

### Disabled WC

The disabled WC will be for the use of ladies only over Yom Tov

### Shul Burial Board

The Rov strongly encourages all Shul members who are not yet a member of a Burial Scheme to join the scheme. For full details of the Shul Burial Board please be in touch with Avi Stern - office@ohryerushalayim.org.uk or 07813 326423.

### Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:  
Shabbos 8th Tishrei - Zev Ritvo for his mother  
Thursday 13th Tishrei - David Wolfson for his mother

### Yom Tov Shiur

The Shul ladies are invited to a Shiur by R' Shaya Klyne - "Preparing for Succos"  
Wednesday 30th September at 9.00pm  
via Zoom - Meeting ID: 317 332 0821  
Password: 157061

## Think Big!

Rafi Black

We are in the midst of the Aseres Yemei Teshuva. The Rambam in Perek Beis, Halacha Vav, tells us that this period between Rosh Hashana and Yom Kippur is a great time to do teshuva and our teshuva is accepted straight away as the passuk in Yeshaya 55:6 tells us:

דַּרְשׁוּ ה' בְּהִמְצָאוֹ קְרָאָהוּ בְּהִיטּוֹ קְרוּב:

Seek Hashem while He can be found, Call to Him while He is near.

We have this special gift from Hashem, He is here with us during these days, more accessible and wants us to call out to Him and find our way back. Hashem is especially close to during these days and the Rebbe Reb Bunim (of P'shischa) gives a moshul to help us understand the opportunities of this time of year.

There was a king who had a wayward son who was not living up to his royal status and responsibilities. The king decided to banish him from the palace to learn how to be a man. The son went off to live in a rural village and acclimatised himself to the life of the rough peasants. After a time, he looked more like a villager than a royal prince. The king continue to keep an eye on his son from afar and would send his servants periodically to assist the prince when he needed it, albeit in secret.

After some time, the King could no longer bear watching his son become less and less like a prince, living a life of poverty and suffering, so the king decided to give his son a chance to redeem himself. He sent the prince a royal message stating "you father loves you and is ready to grant you anything wish. What would you like?"

The prince immediately sent back a message, "tell my father how grateful I am for his concern. Please tell him that it is cold here and my coat is worn, please

## Davening Times

פרשת האזינו	שבת שובה
Mincha & Kabbolas Shabbos	6.44pm
Candle Lighting	No later than 6.44pm
Shacharis - 1st Minyan	7.30am
Shacharis - 2nd Minyan	9.30am
1st Mincha	1.30pm
2nd Mincha followed by	6.36pm
Shabbos Shuva Drosha	
Maariv & Motzei Shabbos	7.46pm
<b>ערב יום כפור</b>	
Selichos	6.50am / 8.00am / 9.15am
Mincha	3.00pm
<b>ליל יום כפור</b>	
Kabbolas Yom Tov and	6.39pm
Tefillas Zaka	
Candle Lighting	No later than 6.39pm
Kol Nidrei	7.00pm
<b>יום כפור</b>	
Shacharis - 1st Minyan	8.30am
Shacharis - 2nd Minyan	9.00am
Mincha	4.40pm
Motzei Yom Tov	7.41pm
Tues Shacharis	6.40am / 7.15am / 7.55am
Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00
Mincha & Mariv	6.35pm
Late Maariv	8.00pm

ask him to send me a new warm, fur lined coat.”  
Let us consider how the king would react. He would be heartbroken, all he wanted was for his son to say was “Father, I love, please can I come home” or ask for forgiveness. He could have asked for anything, the kingdom, but instead he asked for a warm coat. He traded his destiny for a coat.  
We come to the Aseres Yemei Teshuva and Hashem is here and all He wants us to say is, ‘Father we want to come home to You’. Instead, what do we ask for, a cure for this, a yeshua for that... a warmer coat, a nicer car. How foolish we must sound, asking to solve symptoms of golus when we could be asking for the Geula itself.

We are in the midst of the Corona Virus pandemic. We don’t know why Hashem has decreed this upon the world but we are now given the opportunity to ask Hashem, please end all suffering once and for all, and bring the Geula.

Hashem is here; think big, daven bigger! Gmar Chasima Tova.

## **Day In The Sun** **Rabbi Pinchas Winston (Torah.org)**

Listen, O heavens, and I will speak! And let the earth hear the words of my mouth! (Devarim 32:1)

ONE OF THE most famous stories in Tanach is when Yehoshua managed to have the sun stand still so that he could finish his battle against Ai during daylight hours. I tried doing that so that I’d have more time for Minchah, but it didn’t work. Just kidding. He, however, DID succeed, and got 36 hours out of his day.

He wasn’t the only one to pull that one off. Apparently, he learned it from his teacher, Moshe Rabbeinu. He too needed to extend the day to complete his battle before sundown, and asked G-d for the “favor,” which was granted, though it is obviously far less famous than the miracle done for Yehoshua. As the expression goes, “Like father, like sun.” Sorry.

Perhaps even more remarkable is that the same kind of miracle even happened after the close of Tanach, long afterwards. It was during the time of the Second Temple, and the story goes like this:

Once all the Jewish people ascended for the pilgrimage Festival to Jerusalem and there was not enough water for them to drink. Nakdimon ben Guryon, one of the wealthy citizens of Jerusalem, went to a certain gentile officer and said to him: “Lend me 12 wells of water for the pilgrims, and I will give back to you twelve wells of water. And if I do not give them to you, I will give you twelve talents of silver.”

The officer set him a time limit for returning the water. When the set time arrived and no rain had fallen, in the morning the official sent a message to Nakdimon: “Send me either the water or the coins that you owe me.”

Nakdimon sent a message to him: “I still have time, as the entire day is mine.” At noontime the official again sent a message to him: “Send me either the water or the coins that you owe me.”

Nakdimon sent a message to him: “I still have time left in the day.”

In the afternoon he sent a message to him: “Send me either the water or the coins that you owe me.”

Nakdimon sent a message to him: “I still have time left in the day.”

The officer ridiculed him, saying: “Throughout the entire year rain has not fallen, and now it will rain?”

He entered the bathhouse in a state of joy, anticipating the large sum of money he was about to receive. As the master entered the bathhouse in his joy, Nakdimon entered the Temple in a state of sadness. He wrapped himself in his prayer shawl and stood in prayer. He said before G-d: “Master of the Universe, it is revealed and known before You that I did not act for my own honor, nor did I act for the honor of my father’s house. Rather, I acted for Your honor, so that there should be water for the Festival pilgrims.”

Immediately the sky became overcast and rain fell until the 12 cisterns were filled with water, and there was even more water, so that they overflowed. As the master left the bathhouse, Nakdimon ben Guryon left the Temple. When they met one another, Nakdimon said to him: “Give me the money you owe me for the extra water you received.”

The official said to him: “I know that The Holy One, Blessed Is He, has shaken His world and caused rain to fall only for you. However, I still maintain a claim against you, by which I can legally take my coins from you, as you did not pay me on the agreed date, for the sun had already set, and therefore the rain fell onto my property.”

Nakdimon went back and entered the Temple, wrapped himself in his prayer shawl, and stood in prayer. He said before G-d: “Master of the Universe, let it be known that You have beloved ones in Your world.”

Immediately, the clouds scattered and the sun shined. At that time, the master said to him: “If the sun had not broken through the clouds, I would have had a claim against you, by which I could have taken my coins from you!” (Ta’anis 20a)

An interesting story, to say the least. But there is another, and in this one, the sun not only did NOT stand still, but it blazed against Avraham Avinu who

had been recovering from Bris Milah. In spite of the intense heat of the day, Avraham went outside looking for wayfarers to tend to, in spite of his weak condition. The mitzvah of taking care of guests, which the Talmud compares to receiving the Divine Presence, was too important for Avraham Avinu to push off for his recovery. G-d had made the day hot to push Avraham back in his tent, but Avraham pushed back the sun to stay ready for the mitzvah. This is not an incidental story. It is a fundamental one. Indeed, the Talmud states:

There is no Gihennom in the World-to-Come. Rather, the Holy One, Blessed Is He, will remove the sun from its sheath, and the righteous will be healed by it and the wicked will be punished by it. (Nedarim 8b)

Why the sun, of all things? The answer is in this week’s parsha, right at the beginning:

Listen, O heavens, and I will speak! And let the earth hear the words of my mouth! (Devarim 32:1)

...Why did [Moshe] call upon heaven and earth to be witnesses [for warning Israel]? Moshe said: “I am [just] flesh and blood. Tomorrow I will die. If the Jewish people say, ‘We never accepted the covenant,’ who will come and refute them?” Therefore, he called upon heaven and earth as witnesses for Israel-witnesses that endure forever. Furthermore, if they [the Jewish people] act meritoriously, the witnesses will come and reward them: “The vine will give its fruit, the earth will yield its produce, and the heavens will give their dew” (Zechariah 8:12). And if [the Jewish people] act sinfully, the hand of the witnesses will be upon them first [to inflict punishment upon them]: “And He will close off the heaven that there will be no rain, and the soil will not give its produce” (Devarim 11:17), and then [the verse continues]: “and you will perish quickly” (that is) through [the attacks of] the nations. (Rashi)

The heavenly bodies, and especially the sun, work for G-d. They “watch” what we do, and how, and bear testimony before the heavenly Bais Din regarding our worthiness, or lack of. This impacts the outcome of our judgment, and the direction of history in the upcoming year. Their responsiveness to the needs of the Jewish people indicate the spiritual status of the nation at any given moment in time.

The sun certainly took note of Avraham’s devotion to G-d’s ways on his third day after his Bris Milah, and became sympathetic to him and his descendants down through the years. Well, at least to those, like Moshe Rabbeinu, Yehoshua bin Nun, and Nakdimon ben Guryon who walked in the ways of G-d, like Avraham before them, and who were more worried about sanctifying G-d’s Great Name than their own.

This is probably why the sun figured prominently in the following story about the gentile world after history is done, and reward and punishment is being decided by G-d:

The gentiles [will later] say before Him: “Master of the Universe, give us the Torah afresh and we will perform its mitzvos.”

The Holy One, Blessed Is He, will say to them in response: “Fools of the world! Do you think you can request this? One who takes pains on Erev Shabbos will eat on Shabbos, but one who did not take pains on Erev Shabbos, from where will he eat on Shabbos? The opportunity for performing mitzvos has already passed, and it is now too late to ask to perform them. But even so, I have an easy mitzvah to fulfill, and its name is succah; go and perform it.”

...Immediately, each and every gentile will take materials and go and construct a succah on top of his roof. And the Holy One, Blessed Is He, will set upon them the heat of the sun in the season of Tammuz, and each and every one who is sitting in his succah will be unable to stand the heat, and he will kick his succah and leave...” (Avodah Zarah 3a)

Even the Talmud questions the fairness of G-d’s response to their fulfillment of the “mitzvah.” But it answers that the test was not to see if they would endure the extremely hot sun while in the succah. It was to see how they would react to the incident on the way out, either accepting that the problem was with them, or with G-d. Kicking the succah on the way out revealed that they did the latter.

But now we can provide an alternative answer, which is really not that different. G-d was telling them that it was not only about performing the mitzvos, it was about making the CHOICE to do so by overcoming the yetzer hara to not do it, or the yetzer hara to not do the mitzvah with heart and soul. That was only a possible reality while in this world, now, while we have a yetzer hara.

The hot sun they felt was the one that judges the evil to the side of punishment. It remained to testify against them, about how they used, or rather abused their free will while they had it. We may not take much note of it, or any of the heavenly bodies that affect the quality of life, but they take note, so-to-speak of us all the time. Moshe told them to keep an eye on us ever since, and their testimony is currently being received in Heaven in our favor, or against us.

We may seem to be okay, from our perspective, by how we have used our time on earth. But what about from their perspective?